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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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JOHN HUMPHREY NOYES, . . EDITOR.
WILLIAM A. HINDS, . ASSOCIATE EDITOR.
F. WAYLAND-SMITH, . . BUSINESS MANAGER.

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CLASSIFICATION OF SOCIALISM.

SOCIALISM, according to the lexicographers, cyclopædists, and those who have tried their hand at its definition in the AMERICAN SOCIALIST, is a general term which may properly be made to include all forms of combination favoring improved social conditions; and in our discussions we have found it very convenient. We often have occasion to speak of the general movement toward what Webster designates "as a more precise, orderly and harmonious arrangement of the social relations of mankind than that which has hitherto prevailed;" and *Socialism*, with its broad signification, is the fit term. It suggests, not simply Communism nor Association nor Coöperation nor Joint-Stockism nor Trades-Unionism, nor any other special form of combination, but all of them together. Then again, when, as at the present time, the advocates of particular social systems desire to "suppress their differences and magnify their similarities," it makes them feel that they are standing "shoulder to shoulder," to recognize the fact that they are all soldiers in the army of Socialism.

But an army has its different branches of service, and each branch has its divisions and subdivisions; and there is no gain, but rather great loss, in confounding them. The effectiveness of the general army depends upon the effectiveness of its different parts. So there will be no gain, but rather loss, in confounding the different classes of Socialists and ignoring their differences. Let us rather seek to make the several branches and subdivisions of the army of Socialism distinct, giving each its separate place and functions. This will not prevent persons from exchanging one branch of the service for another, nor interfere with our just appreciation of all branches. But progress in all directions has been greatly indebted to the principle of differentiation. The sciences in which there have been the greatest advances have been most fully differentiated. Socialism, we may safely assume, will not form an exception in this respect; on the contrary, its investigation and study will be facilitated by its differentiation and classification. Who will begin this important work?

It occurs to us, in this connection, that the suggestions offered by a contributor in the 8th No. of the last volume of the SOCIALIST may be taken as a beginning of this classification. His idea was that, as all the species of the vegetable kingdom are grouped in two serial divisions—the phænogamous or flowering, and the cryptogamous or flowerless—so all the institutions of society might be similarly grouped into the two divisions of *Socialism* and *Individualism*. From this highest generalization will follow naturally the subdivisions corresponding to the classes, orders, genera, species and varieties of the plant-world.

Assuming that this first step in classification is correct, what is the second one? What are the most comprehensive divisions of Socialism? Are they not *Coöperation* and *Communism*—the first including all forms of Socialism not requiring the exclusion of individual ownership; the latter including all forms of society requiring the exclusion of individual ownership? Communism is more than Coöperation; it involves an identity of interest; in its highest degree it involves perfect unity. Coöperation is the operating together of persons for the attainment of such objects as can be more easily attained by concurrent than individual effort, and does not necessarily involve identity of interests or unity. Taken together they cover the whole field of Socialism. Every form of Socialism will be found to naturally arrange itself under one of these two classes—Coöperation or Communism; this division may therefore be safely adopted until a better is offered.

It remains to designate the different orders, genera, species and varieties under these two great classes. This is a task requiring an accurate knowledge of all the varied forms of Socialism which exist, with some knowledge of extinct forms, or what may properly be termed Socialistic paleontology. But we may easily indicate some of the natural divisions of these two classes.

Thus, Trade-Unionism constitutes an order under the class Coöperation, because it is a form of social combination that does not disturb the individual ownership of its members. In fact, one of its principal objects is to strengthen that principle and give it greater scope and power. Its Coöperation is extremely limited, and it therefore may be properly classed among the lower forms of Coöperation. But Trade-Unionism takes many forms, which are sufficiently varied to constitute genera, as well as species and varieties, under the general orders. For example, operating among the several trades of wood-working—the carpenters, builders, furniture and pattern-makers, etc.,—it creates special forms of Trade-Unions, corresponding to different species of plants, which forms however have many features in common, and so may be appropriately classed together under one genus. But persons might occupy themselves with different branches of carpentry or pattern-making, or any other recognized trade, and form a union among themselves; and such combinations would naturally constitute varieties, to be classed under their respective species.

In like manner and for similar reasons Joint-Stockism may be shown to be an order of Coöperation, having its genera, species and varieties. It is indeed one of the most comprehensive orders. Every co-partnership based on joint-stock ownership, every banking company, every railroad and steamship and telegraph company belongs to this order. No two men can put their capital, or any part of it, into any joint enterprise, without becoming Socialists of the Joint-Stock order. Among the higher species of this order are enterprises which contemplate higher results than money-making, such as those drawing families under the same roof that they may enjoy the advantages of certain household economies.

It is found in the classification of plants and animals that species which have to be classed, on account of their dominant characteristics, in a certain order, sometimes have other characteristics which would entitle them to take higher rank—indeed, species in a low order may be more highly developed in some respects than those of a higher order. So some forms of Coöperative Society are superior in some important respects to some forms of the higher order of Communism; but they must necessarily be classified according to their main features. There are Societies which have no common household, common laundry, bakery or library, which yet have to be termed Communistic, because they are based on common property; and so the most highly developed forms of Fourierism that have existed, or have been projected, must be grouped under the class Coöperative and the order of Joint-Stockism. All the brilliant conceptions of the great Fourier himself might be realized, and still we should have only a splendid example of Coöperative life. It would doubtless be much superior in many things to the inferior forms of Communism; but it would still illustrate the secondary, not the primary class, for the simple reason that Fourierism does not exclude individual ownership. On the contrary, Fourier claimed to have given it twenty-four additional guaranties.

Communism, too, has its many subdivisions. Its lowest species prove their right to a place in this highest class by little else than their common property; the highest exclude "mine" and "thine" from all the relations of life, and take the utmost advantage of the principles of combination and unity. The existing Communisms of this country constitute at least four distinct orders, based on their social characteristics:

Communism with Celibacy;
" " Free Love;
" " Monogamic Marriage;
" " Complex "

Possibly the Brocton Community belongs to another distinct order.

The order of Celibate Communities has two distinct species—the Shakers and the Rappites.

The order of Free Love Communities has several species, none of which are at present in a state of vigorous growth.

The order of Monogamic Communities includes the following species:

The Ebenezers or "True-Inspiration Congregations;"
The Aurora-Bethelites;
The Separatists of Zoar;
The Icarians.

The order of Complex-Marriage has only one species: habitat, New York and Connecticut.

These Communisms have other distinguishing characteristics which should be considered in their classifications. Some are religious; at least one of them non-religious. Some of them are intellectual and progressive; others give little attention to culture of the mind, and are otherwise unprogressive. Some have separate houses, gardens, wood-piles, poultry-yards and pig-pens; others take the utmost advantage of the principle of combination and realize vastly greater advantages from their Communism.

Our present effort in the direction of the classification of Socialism should be regarded as merely tentative and suggestive. We trust others will develop it more fully, and that the time will come when some one will do for it what Linnæus and others have done for the Science of botany, and Cuvier and others have done for zoölogy. We ought to be able to analyze any new system of Socialism which presents itself, as we would a new plant, and give it its proper place in the grand catalogue of Socialisms.

*CO-OPERATION IN MASSACHUSETTS.**

IV.

THE Trades-Unions of Massachusetts established a Trades Assembly in Boston, out of which grew in time the Boston Labor-Reform Association, which undertook among other things the laudable enterprise of reducing the number of middle-men. "The real interests of society demand," they declared, "first, a more rapid increase of wealth; second, its more equal distribution. The great task is to set all idlers to working, and all workers to thinking." "New England supports," they said, "more than 85,000 middle-men or merchants, twice as many as are necessary. Could half of them be discharged, $17 would be saved yearly to every man, woman and child in New England." Her useless middle-men cost New-England twice as much as her taxes to the national government, aside from custom-house

*Eighth Annual Report of the Massachusetts Bureau of Labor Statistics.

duties; besides these 42,500 men, not wanted as merchants, might be transferred to the side of production.

The first attempt of the Boston Labor-Reform Association at coöperative distribution was in the sale of coal. They offered to furnish coal to all Union men, widows and wives of Union men, at seventy-five cents a ton less than the market price, and to others at fifty cents a ton less. They soon advanced to the coöperative distribution of flour and other articles, and in 1865 they were incorporated. The organization was however short-lived, not long surviving its incorporation.

Then followed coöperative stores in several places in and around Boston, and many Coöperative Unions and Associations, mercantile and manufacturing, in different parts of the State. No less than twenty of these are mentioned in a single paragraph, most of which proved abortive.

This period was followed in 1869 by the political agitation of the labor-question.

In 1870 the Boston Coöperative Building Company was incorporated, its object being "to hold and improve real estate in said city, as homes for working people, at moderate cost." Their capital in 1872 was $300,000, their stock being held by 187 persons. Its operations during five years are reported in detail, but they have little practical bearing upon the general question of Coöperation. In fact, the Building Company is practically an institution of charity; and as such has not been specially prosperous.

Our report devotes many pages to the organization known as the Order of the Sovereigns of Industry, which is one of the largest coöperative organizations that have had birth in Massachusetts. The first council was formed in Springfield, the first State council in Worcester, both in 1874. At the second session there were 57 councils with a membership of 3,564. At the first annual meeting, held Dec. 8, 1874, there were 100 councils represented, with an estimated membership of 10,000. At the next session, held in July, 1875, there were reported 12,077 members and 153 councils. Forty-eight stores had been started—19 distributive, 18 co-operative, 11 unknown. Thirty-two reported a capital of $30,228, doing an average monthly business of $26,250. And so the Order went on until it had 166 councils, and an estimated membership of 20,000. According to the Report the Order has since declined in Massachusetts, whatever may have been its fortune in other States—its membership being reduced one-half:

"The method of doing business of this organization is, in a measure, similar to that adopted by the Labor-Reform Association of 1864. Members are furnished with trading cards, good for three months. Contracts are made by the executive committees of the national, state and subordinate councils, covering nearly every article in the household economy, at discounts varying from 5 to 50 per cent., the lowest being upon groceries, the highest upon sewing-machines. Subordinate councils are furnished with confidential circulars, giving name and discount of the parties with whom contracts have been made.

"Tickets are good anywhere in the United States, at any house where contracts have been made. This system has been superseded, in many places, by an arrangement of club-order systems, and in some places the policy of the Fall River dividing stores, described in previous reports, has been adopted. In still other places joint-stock stores have been opened, at which members of the Order are allowed equal discount with the shareholders. In others, a near approach to the Rochdale plan has been attempted."

This Order has spread to other States, aiming to include all industrial classes, and has a national council and organization. In its declaration of purposes it says:

"The Order is an association of the industrial or laboring classes, without regard to race, sex, color, nationality or occupation; not formed for the purpose of waging any war of aggression upon any other class, nor for fostering any antagonism of labor against capital, or of arraying the poor against the rich, but for mutual assistance in self-improvement and self-protection. It demands such equity as shall guarantee to every producer of wealth, whether he labors with brain or muscle, his proportionate share of that wealth. The wages of all classes of mechanics are in a great measure regulated by the demands of the middle-men who control the price of the wares manufactured. By exacting exorbitant commissions, these agents compel the manufacturers to cheapen the cost of production in order to secure a fair profit to themselves, and the burden necessarily falls upon labor. Our system aims to bring the producer and consumer in close business relations, thus enabling the manufacturers to fairly recompense their workmen. We do not war against manufacturers, but against the pernicious system of trade now in vogue, which not only injures them, but in most instances depreciates the wages of the workman.

"The Order opposes the system of credit, by which the poor man is often led to purchase that which he would do without if he were called upon to pay as he goes, and is thus tempted to anticipate his earnings, and often to incur debts which he can not pay. Under this system the dealer is forced to increase his profits, that he may be able to bear the loss, thus virtually making the honest buyer pay for the goods which are consumed by those who are too poor, idle, extravagant or dishonest to pay their debts. It would unite its members in such fraternal bonds as shall hold them to a supreme respect for the rights of others, and sympathy for the distress of those more unfortunate than themselves, and also to coöperate with one another in the advancement of such objects as are best calculated to elevate the character, promote the interest and improve the intellectual, moral and physical condition of the human race."

The Report shows that some of the stores of the Sovereigns of Industry have proved highly successful, while others have failed from various causes, but mainly from the ignorance and jealousy of the members and outside pressure.

But no amount of failure seems able to discourage Coöperation in Massachusetts. The organizations continue to multiply. On one page of our Report there is a list of thirty coöperative associations which have been chartered since 1867; and on another page a list of fourteen more.

The Natick Protective Union Store, chartered in 1866, and the Somerset Coöperation Foundry Company are named as purely coöperative and specially successful. The first has never given a cent's worth of credit, has largely increased its capital, paid large dividends, and, beginning with a capital of $2,000, its sales in 1876 amounted to $120,000. The last lost money up to Jan. 1st, 1869; but since then it has paid $14,600 in dividends to stockholders, and added $30,800 to its surplus fund; besides paying "twenty-five per cent. better wages than any other shop in New England, and fifty per cent. better than the average."

Other examples of success and of failure are given, but our sketch is already sufficiently complete in this respect.

The "Conclusions" of the Report cover fifteen pages, and are a valuable summary of the results of Coöperation in Massachusetts and New England. The author of the Report, George E. McNeill, of Cambridge, appears to have thoroughly studied his subject, and to have made sound inductions. For one thing, he is fully convinced that successful coöperation in all its phases requires for its success improved moral conditions—in a word, good men; and more than that, "men who believe in the golden rule and the golden future," and are willing to labor earnestly and with some risk for its realization. But on this point we will allow the Report to speak for itself:

"It has been shown that coöperative organizations have their origin in the most benevolent and statesmanlike motives—the good of the human race. The founders in most instances are what Holyoake calls "world makers"—men who believe in the golden rule and the golden future.

"To these Utopians, the little grocery store is arrayed in the magnificence of their own imaginations, to assist in the management of which is to govern the empire in its infancy.

"The men who distributed the box of soap and half-chest of tea, in 1845, felt that they were bringing the tea-grower and the soapmaker into closer relations, thus stimulating America and civilizing China.

"They, like their co-workers in Rochdale, sought the solution of the labor problem.

"The American pioneers of the Protective Union were the men who were agitating for ten hours, the institution of lyceums or institutes, for making the militia system less burdensome to the laboring classes, for legislative regulation of factories, education for all, abolition of imprisonment for debt, the adoption of a national bankrupt law, the extension of the right of suffrage, the enactment of a mechanics' lien law, the abolition of capital punishment, slavery and war.

"They organized and worked. They called conventions, wrote appeals, published tracts, weighed out justice and sugar with even balances, and measured men, government, and cotton cloth by the golden rule.

"Their weekly meeting was the oasis in the desert of their lives; for there, in their upper room, they discussed the affairs of State and the affairs of their union, the tariff and the price of tea (many of them were free-traders), cotton cloth, slavery and the excessive hours of labor.

"With the increasing cares of the organization and of their families, the lesser overcame the larger. Tea was discussed more and tariff less. Men joined the store who never attended the meeting, or cared for aught but low prices and large dividends. Then other stores were started whose meetings were wholly for business purposes, the electing of a storekeeper, and the needed committees. The selfish became the majority. The Utopians were retired from the command, and the store that seemed a portion of the coming kingdom became the arena for a competition that never scrupled at a trade that would bring dividends.

"For a time the New England Protective Union was a financial success, though the trade of the members was never wholly, or in great part, concentrated. Its failure to carry out its grand mission, as set forth in the preamble to the constitution, was the secret of its utter failure. Failing to extend its operations, it limited them.

"At its origin, it held the principle of each to help the other, and ended with that of each to help himself. It is not surprising that, in many cases, the storekeeper, having more time and opportunity than the rest, often profited by their example, and at last helped himself to the sole control.

"This experiment demonstrated that a number of men could unite and buy goods at wholesale, and distribute them at less cost among each other, than under the old system; and it further demonstrated that they could not coöperate to make that fact of any use to themselves nor to posterity. More was done by the score of men who started the organization, and their few dollars, than was done when the members were numbered by thousands, and the dollars by hundreds of thousands. The annual conventions were as well, or better attended when the divisions numbered less than two hundred than when they numbered upward of six hundred.

"The separation of the organization into two branches, in 1853, was, in brief, a failure to coöperate. As long as the members were personally agreeable to each other, and there was no conflict of authority, they coöperated. They failed just where their system was strongest and they were the weakest.

"That the war finally destroyed the last vestige of the stores, was but natural. The uncertainty of prices at that period frightened the stockholders, and they gladly sold to the storekeeper, who was willing to risk something for the sake of continued occupation. For years before its demise, it was nothing more than a joint-stock enterprise, in which the stockholders cared little for the—

"'Dividends of comfort bringing'

to any but their own household.

"As with this experiment, so with the others. In their inception they were managed by men energetic and disinterested, willing to work, but not always ready for the martyrdom that such efforts demand. When risk or loss was the rule, and dividends an unknown factor, coöperation was easy. But with success came the selfish, who, as Holyoake says, risk nothing in the early struggle, 'but as soon as the sunshine of success warms up the scheme, the envies and jealousies crawl out like parasites, and in some places, where human nature is worse than in others, they overrun every thing, and make the society morally uninhabitable.'"

(*Concluded in next number*).

THE ISOLATED FAMILY.

BY CHARLES A. DANA IN THE HARBINGER.

THERE are three insurmountable objections to the isolated family, either one of which seems sufficient to condemn it: these are, that it is wasteful in economy; that is to say, for a given expenditure it does not afford the highest amount of comfort and enjoyment: it engenders selfishness of the worst and most subtle kind; and does not tend to the healthy and complete development either of the heart, mind or body. For all these reasons it is characterized by general unhappiness, though in particular instances there are striking exceptions. And previous to the separate consideration of the three objections we have mentioned, we appeal to the experience of every man and woman, if the immense majority of the families with which they have been acquainted have not been marked by tedium, petty vexations, anxieties, discord, and unhappiness, more than by their opposites. Having admitted this fact to ourselves, we shall perhaps be better prepared to inquire whether there is not a better system than that in which such results are produced.

For an illustration of the wastefulness of the isolated family, take a village of two or three hundred families, where each has its separate domestic establishment. It is plain that the whole of the domestic labor is necessarily conducted in the least economical manner. In the first place, at least twice as many persons are employed in it as would be needed in the associated household, which at once would set them free to engage in positively productive employments. In the preparation and consumption of food the loss is perhaps most striking. The waste in fuel, where three hundred fires are employed in the cooking, which in a large establishment would be done infinitely better with only three or four, is enormous, and so on through every department. But besides this positive waste, there is a negative loss which is quite as fatal an objection to the system. That is to say, there are means of physical comfort and health which the associated household would furnish, which are not possible to isolated families, such as the graduated and equable temperature produced through all parts of the social edifice by means of its extensive apparatus for heating, and the possibility of going from house to house, and from workshop to workshop, without exposure to the inclement weather. Now to our minds to say that any system is wasteful, that is, that for a given expenditure it does not yield so large an amount of results as another, is a sufficient reason for preferring the other. But as this may seem a low and material argument

to many persons, we will not dwell upon it, but pass to the moral evils of the isolated family.

To say that there are moral evils arising from this source, will, we are aware, strike many minds as altogether erroneous. It must, however, be borne in mind, that in so saying, we do not utter any thing derogatory of the family relations in themselves. They are sacred ground on which we would be the last to set a profane foot; they originate in the most delicate and elevated sentiments of the human heart; they are the crown and flower of life,—the opening sunlight of infancy and youth, the sweet solace and inspiration of maturity, and the joy and support of age.

In criticising the part that the family now performs in the great drama of society, and in declaring that it produces most frightful evils, we merely undertake to separate the pure gold from the dross with which it has been too long mixed and degraded. These evils are not the necessary results of the family, but of the false relation it sustains to the other elements of society. The harmony and equilibrium of society, as well as of every thing else, depends upon the just development and relations of all its elements. When any one of them, higher or lower, is carried out of its proper position, or developed beyond its legitimate proportions, the harmony of the whole is injured. It is precisely in this way that what we call the moral evils of the civilized family are produced. The family relations are founded upon two of the four social affections, namely, upon love and the parental sentiment, or that which unites parent and child. When these affections are in their just place, balanced by the other affections and harmonized with them, they necessarily produce only good, but when they get the entire control they become subverted and do great harm. But to come to facts and to our charge, that the isolated family engenders selfishness of the worst kind. Here we shall hardly fail to be met with the exclamation, that we are altogether in the wrong, and that the family is the mother and nurse of generosity and all social virtues. But let us be careful not to judge from partial views of facts, or to set up exceptions as the rule. We apprehend that we shall upon examination find our charge to be too true.

The whole mechanism of civilized society tends to the production of the greatest amount of individual selfishness. This comes from the universal disagreement of interests which it establishes. Thus, where two physicians reside in the same town, their interests are entirely opposed. The one thrives by the diminution of the other's practice. The same real hostility runs through the whole of society, making it infernal in spite of all the good influences that can be brought to bear upon it. Now in the family, by the peculiar position which it holds in our social arrangements, this selfishness of individuals is refined and intensified, so that the man who is even generous himself, if his family be called in question, becomes selfish and narrow. The incoherence and antagonism which civilization establishes between individuals, it establishes between families in a higher and worse degree. What is meaner or more destructive of all that is good and beautiful in human nature than this spirit of family? A father may be the most noble and benevolent of men, but let necessity once reach him and his family, and what a transformation. Instead of liberal views and endeavors to promote the good of the community, that little word family has blotted out all other words from his sight. It is now his duty to labor for the exclusive good of his family, and to hold it paramount to the world. He has even become hostile to whatever interferes with its success; his hand is set against every man's, and he enters upon the universal career of conflict and selfishness. Even those affections which were given as the sources of the purest happiness, and which seem to lie nearest Heaven, are poisoned. The deeper and truer the man's love for his wife and children, the more it urges him into deadly competition with his brethren. Thus does our boasted civilization corrupt the best gifts of God, and turn his blessings into curses! Have we painted the picture in too strong colors? We believe we have not painted it strongly enough, or brought out its ugliest tints. Our statements ought not to be judged by any exceptional cases. Correct opinions in this or any other matter relating to society can be based only upon *all* its classes and conditions and not upon any one of them alone.

We have said that the civilized family does not produce a healthy development of either the head, the heart, or the body of man. We might more justly have said that it makes such a development almost impossible. This branch of the subject however we will omit until we treat upon Education.

It is remarkable that the hostility of interests which brings the family into collision with the rest of society is not always a stranger to its own bosom. Not to mention those extreme instances that are said to occur among the poorest classes, in which the starving parent grudges to his child the wretched crust that hardly prolongs its famishing existence, or the equally extreme cases that are reported to occur among the wealthy, in which the children wait with greedy impatience for the death of their father to put his estate into their hands—the household does not always wear the placid beauty with which the imagination invests it. There are petty quarrels, jealousies, trifling in themselves, but fatal in their fruits, which make life one prolonged scene of weariness and disgust, chargeable too, not so much to the fault of the individuals who suffer, as to the false social organization in which they are placed.

One of the most obvious objections to the isolated household is its intolerable monotony. It is, with all its possible happiness, stupid beyond measure. Day after day, the same routine of narrow, soul-consuming cares, and unvaried, and therefore unsatisfactory pleasures. Think, for instance, of shutting up a woman within the four walls of a house to spend the greater part of her life in the care of her kitchen and furniture, while the husband is sweating away his strength in labor, or drudging in a lawyer's office, or smirking behind a counter! What destinies for immortal beings! The birds of the air and the beasts of the forest are enviable in comparison.

We have sometimes been told that in Association there will be no such thing as Home, or the unity of families. We think civilized society has nothing to boast of in this respect. What family ever remains together after the children have become men and women? Who knows the happiness of seeing his children and children's children settled around him, working lovingly together for the common interest of all? It is enough to ask the question, and to say, that in Association all this may actually be the case.

In closing, we repeat, that we make no attack upon the family in itself; we do not propose, as has most falsely been said, to dispense with any of its blessings. But we do wish to bring it into harmony with all the other parts of society, and to make it what God designed it should be, a source of unmixed good and happiness to Man.

THE POWER OF AN IDEA.

The basis of all reform is idealism. The progress of all reform depends upon the unity, integrity and industry of reformers. The value, power and utility of an idea can be aptly illustrated as follows: An immense edifice is required to be raised a story; how can it be done? is the question for consideration by those who have charge of the matter. All, with the exception of one, are deficient in a knowledge of the ideas and principles of mechanical science, and are consequently powerless to do any thing. This exceptional individual happens to be an idealist. He says, "It can be done. I have the idea that can accomplish it." The mechanical principle of the screw and lever is brought into requisition; a jack-screw is invented (which is simply the embodiment of an idea), and placed under the edifice; all hands grasp the lever, when lo! slowly, surely and steadily the stately structure rises to its desired height. It is raised by the power of an idea, and the only practical, utilitarian mind among those who had charge of the work was the idealist. Society as a social structure needs to be raised from its present low condition, and can only be raised by the power of an idea of social reform. The raising or elevation of the social fabric is not a reconstruction in any sense; because a reconstruction would necessitate first a demolition; nor can the foundation upon which society rests be removed or changed, for the principle which underlies the social structure is as eternal as God himself. All human society rests upon the divine principle of coöperation; in fact, the existence of all things is dependent upon that principle. It is the corner-stone of the universe itself.

The evils of society are due to a limitation or restriction of this principle in its affairs. The argument of the self-styled tax-payer was in some respects correct in principle, when he said the municipality of New York was a huge corporation, and should be conducted upon business principles; that as a real estate owner he was a shareholder of the property of the corporation, and entitled to vote for a board of trustees and directors, whose duty it was to manage and conduct the corporation in the interest of the shareholders. But when he stated that only those who claimed to be property-owners, or possessed certain moneyed qualifications should participate in its financial management, then he erred. The perfection of Socialism lies in making *all* shareholders and stockholders in all coöperations that are necessary for the public good. The imperfection lies in the curtailing or restriction of this principle. As in unity there is strength, so in enlarged coöperation there is prosperity and happiness. Therefore, in order to carry up the social structure to a greater altitude of perfection and happiness, we have only to extend the principle upon which society has always rested until the acme of perfection in government and social happiness is reached. If limited coöperation gives temporal prosperity to the few, universal coöperation must certainly give temporal prosperity to all. When we fully realize our absolute dependence upon each other in society for existence, then we begin to realize the importance and absolute necessity of Universal Coöperation; any thing short of that is simply monopoly, and detrimental to the general welfare and success. Some may exclaim, "This is Communism and the grave of individual liberty." Of course it is Communism; not the limited, narrow Communism, upon which at present all corporations exist; where the profits are divided among the few; but an enlarged Communism where the profits are divided among the many. And I deny and challenge any one to prove that it is the grave of individual liberty. Where is your individual liberty for the great masses of the industrious classes, under the present limited system of coöperation? Go ask the wages-slaves in factories and mines; question the employés of the heartless merchant princes and tyrannical railroad kings, and they will tell you that they are the slaves of soulless corporations and money tyrants; more cruel and unjust than ever the cotton lords of the South were to their chattel-slaves. There was a bond of union, a tie of interest, and sometimes a link of sympathy and affection on the part of the master for his slave, and selfish though it was, it was better than a feeling of utter indifference. He was interested in his slave, in so far at least, as his health and strength were concerned; even these feeble ties do not exist between the white wages-slaves of America and the wealthy stockholders of aristocratic moneyed corporations.

Oh! could they but see the pernicious and damning effects of impoverishing a portion of society by their insatiable thirst for gold, they would stand appalled at their iniquity and injustice. The leprosy of vice induced by their poverty and social misery is contagious, and so subtle in its character that it permeates and saturates every grade and sphere of social life with its poisonous virus. You can not wall it in, nor draw a line of demarcation, over which it may not pass. Through the crevices of marble walls, aye! through the very pores of the marble, it filters itself into the parlors of the rich, until finally the two extremes in social life (represented at the Five-Points and on Fifth-Avenue, New York city) meet upon an exact equality, in so far as virtue and immorality are concerned. These circumstances of social life that have demoralized and shipwrecked countless thousands of the human race can be controlled and made subservient to the highest and best interests of humanity through the principle of Universal Coöperation. We can become masters of the situation in so far as the temporalities of life are concerned, by superinducing such conditions of social life as shall make the circumstances favorable and conducive to the social happiness and temporal welfare, not only of the few, but of all the members of society.

Leander Thompson.

MORE THAN A "FIGMENT."

Editor American Socialist:—"How good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments." To your suggestion, that we assume "that all the different forms of Socialism have common interests, and can be brought into coöperation and unity by a genial process of suppressing differences and magnifying similarities," I do most heartily say, Amen. By all means let the brethren be encouraged to work together in harmony for the good time coming; but for all this I can not agree with brother Leland that there are no differences between the several classes of the School of Socialism that are vital; that Communism and Fourierism are substantially identical, the difference between them being entirely "abstract, almost a figment of the imagination."

Take, for instance, the point specially mentioned by brother Leland, "the method of holding property and distributing the earnings or proceeds of labor and capital;" and is not the difference between the two systems vital? Communism recognizes no individual ownership whatever, only the right of individual use, and even that is limited by the general interest of all included in the common bond. "Mine" and "thine" are absolutely excluded. The principle and feeling of selfish ownership find no place. Whatever interest the members have in the common capital, it is not that of individual ownership. They can neither claim it, use it, nor withdraw it, at their pleasure. In all these respects the common interest is paramount and controlling. That "little piece of paper called Stock" represents individual ownership just as truly in a Fourier Association as in a banking or railroad company. In a Community there is no distinction between the members as to property. Their common ownership is in no way modified by their original deposits or subse-

quent labors. Some Communities, it is true, permit persons on withdrawal to take away their original deposits, but this is regarded rather as an act of generosity on the part of the Community toward the individual than as the exercise of a right on his part. In the Fourier Association the member is constantly reminded of his ownership as an individual. His individual labor, his individual expenses, all have an immediate bearing, not merely upon the general capital, but upon the value of that "little piece of paper" which he individually holds. Should you desire it I could furnish you with extracts from the writings of Fourier and of his most able disciples, showing that he and they regarded this matter of individual ownership as a vital one, and gloried in the fact that it was retained in their system, while it is lost in Communism.

I would not say a word to disturb the *entente cordiale* between these two classes in the great Socialist School, Fourierists and Communists; but I think their friendship will be more lasting if we do not try to prove that there is only one class, and that Fourier is teaching the whole school; and I also feel assured that Socialism as a "graded School" under different teachers will show better results than if we all try to recite together.

Yours for differentiation as well as harmony. * *

AMERICAN SOCIALIST.

THURSDAY, JUNE 28, 1877.

In reprinting from an old volume of the *Harbinger*, issued in 1845, Mr. Dana's broad indictment of isolated familism, we have no intention of making war on the present social systems of the world. The value of Mr. Dana's article lies in its pointing to a new and better way, rather than in its criticism of the old. He compares isolated families with large associations, and mentions some of the economies and advantages for social culture which he thought would inhere in the large organizations. Since he wrote this article, thirty years of active experimenting in Communism have demonstrated the truth of his ideas. He did not overstate the matter.

In advocating Communism and discussing the advantages of enlarged homes, we have avoided, as far as possible, all animadversions on the present state of things, and have even rejected many communications sent us for publication, because they were too severe in tone. We do not consider it necessary or wise to spend much time in denouncing existing social disorders. That is the easiest thing in the world to do, but there is no need of it. Everybody is aware of those disorders. Indeed, underneath a certain fashionable crust of respectability which society wears away from home, there is no attempt to conceal them. The important thing to do is to develop a new form of society in which they can not exist. We think the hope of this lies in Communism. When the world becomes convinced of it Communism will spread rapidly.

FROM AN OLD PHALANSTERIAN.

Editor American Socialist:—It seems not a little curious, that, out of the host of reformers who rushed together so enthusiastically in the years 1843–50, in the hope of enjoying some of the benefits of Associative life, perhaps I am the only one who is in any sense at present, realizing in actual life, what were then mostly hopes and anticipations.

Well do I remember our discussions of Associative theories. A very large proportion of the members of the Associations with which I was connected, were at heart Communists. A formula of transition from civilization, onward, that was held to be the true one by many of us, was as follows: Civilization, Guaranteeism, Association, Communism. I do not know that this was Fourier's theory, never having seen a translation of his writings.

The transition from the extreme of individualism as seen in civilized society, to guaranteeism, according to our anticipations, was to be effected by the organization of Joint-Stock companies, Trades-Unions, Union-Stores, Unitary boarding-houses and various other coöperative organizations, together with Masonic and other benefit societies, till society would become so linked together that isolated action would become almost a thing of the past. A change from this condition to one in which all interests would be united, and individual ownership represented by certificates of Stock, would be easy and natural. This would be Association. The transition from Association to Communism, we conceived, would be the next step in human progress, and would be brought about by the increase of wealth consequent upon the economies and increased facilities for producing wealth in Association. The necessaries and luxuries to supply both the physical and intellectual wants of mankind would become so abundant, that the millionaire would be no better off than the man or woman who did not individually own a dollar. The present and future of both would be equally secured against the possibility of want. When that time came the golden king would be dethroned, and mind would rule the world. The man owning a million of dollars finding no advantages to be derived from it, would willingly relinquish it. It would soon become a burden, being worth no more than so much rubbish. The holding of individual property would become a useless appendage like the tails said once to have belonged to the human race, and would drop off, and mankind would find themselves in practical Communism.

Thank God that He has found a better and shorter road to Communism than through the long and tedious route of Joint-Stockism. The unity of man with God and the consequent elimination of selfishness from the human heart is that better road. A. D. W.

Oneida Community, June 23, 1877.

ONEIDA AND GUISE.

Editor American Socialist:—I have read with surprise the letter from Mr. Leland, published in the Socialist of June 21st. I am personally and amicably acquainted with Mr. Leland—a fellow-stenographer and an expert at the quill, as well as a veteran at the trumpet of human improvement. But he jostles and staggers under your charge against Fourier; especially the latter's indictment of Communism as the "Grave of Liberty." No wonder, however, since this is a bar that divides the old methods of the world from the new methods proposed for its salvation. The proof that Fourier uttered that lugubrious cry enthrones him in the citadel of joint-stockism. If Fourier bewailed the ascendency of Communism, or the government of, and participation by the whole people in the life comforts of this world,—if he really did advocate the rule of the individual, then his republic is no better than Plato's, full of slaves and their superiors; and it is no wonder his defenders stagger so, and stretch their comparisons to make them fit.

An instance of Mr. Leland's stretch-work and clutching for proof is seen in this letter, where he declares that there is no real difference between the principles of the Oneida Community and those of the Familistery of Guise, France. Is he so benighted as to look with eyes of the New Zealander at the two institutions, and, knowing nothing of either, call them one and the same. Yet here I clip the proof of his comparison of his own wisdom with that of the South Sea Islander from the letter itself:

"When I think of the Familistère at Guise in France and of the Oneida Community together, I think of them as hives of industry as like as two bees; and not at all of the abstract tenure of their property or how it is distributed. The famed 'New Zealander,' looking down on them both, could see no more difference between them than he could between a page of French print and a page of English. The difference between them is not vital. All the essential requisites of social life, or of language, are present in both. The brethren in the two homes dwell together in unity and work together for good; and the two pages may tell one and the same story."

It has been my fortune to enjoy a protracted visit at both the Oneida Community and the Familistère de Guise, and I am acquainted with both founders, which fact has aggravated my shock at reading Mr. Leland's declaration that "the difference between them is not vital." The difference between them *is* vital. There is scarcely a particle of similarity. In the one case it is Communism in perfection; in the other it is individual rule and ownership in the absolute. In the Oneida Community the founder and presiding officers take their meals with all the rest on a perfect level with the rest. In the Social Palace the founder, with the most select heads of the departments only, wines and dines in splendor in the best apartments of the palace. In the Oneida Community there is not a member from the least to the greatest who is recognized either as socially superior or inferior, nor are there any restrictions that prevent him or her from participation and enjoyment in an amplitude of what accrues from the wealth they have accumulated around them. In the Social Palace not a penny's interest has man, woman or child in any thing that is made in the great *usines* of manufacture adjacent to the palace; because they own no share and have no claim to it whatever. In the Oneida Community the fear of being discharged from employment and turned out into the cold world forms no element of concern, for it is a perennial paradise in which membership is continual and care unknown. In the Social Palace, alas! to say the least, they come and go. In the Oneida Community they all labor, but that labor is not severe and only lasts six hours per day. In the Social Palace they sweat and tug from ten to twelve hours like those of the outside world.

Furthermore, I can inform Mr. Leland that the Familistery of Guise is not a Fourieristic institution, but is original in the brain of M. Godin. It is simply an improved house; not a Community or Association in the Socialistic sense.

Much honor, notwithstanding all this difference, is due M. Godin of the Social Palace; for the good man acknowledged to me that he would not have it so; that he desired to have these relations more democratic, but knowing the want of fitness, dared not, and could not exalt the occupants of his palace to the sublimer conditions of equality. And though I learned to love this energetic and magnificent Frenchman for this standing model he has given the world in the architecture of human habitations, and for his wonderful plan, half carried out, for improving the conditions of social life, yet no student of truth can fail to see that the Oneida Community exceeds the Social Palace beyond all hope of comparison; because Mr. Noyes has actually more than realized all that M. Godin is sighing for. In the magnitude of the two homes, and their industries attached, there is not much difference, nor in the numbers. The great point of contrast lies in the fact that public sentiment in the Social Palace is so *un*uniform that it can not be depended upon, while in the Oneida Community it has achieved sufficient unity to be content with the purest state of Communistic life, and can consequently conform to any regulations of its chief and board of management. C. Osborne Ward.

Brooklyn, L. I., June 25, 1877.

"LIBERTY'S GRAVE."

I have not read all that has been said or written on "liberty's grave;" too much talk for my three-score years and twenty.

The Sovereignty of Individuality—my Creed, political, social, and religious, inherited from my progenitors, patriots of the times that tried men's souls—remains intact. It has stood the strain of near three-score years of Community life.

Community, to me, is a school of self-discipline, enabling me to make judicious use of Individual Sovereignty, which some, for want of educational facilities, run into the ground.

Oliver Prentiss.

Mt. Lebanon, N. Y., June 17, 1877.

That's the idea. A person ought to have liberty to give up his liberty; liberty to train and discipline himself; liberty to organize and subordinate himself to wiser people; liberty to enter a higher civilization where he conforms to all necessary regulations and makes an immense profit by so doing. That is the kind of liberty we are cultivating and advocating.

From the *Library Table.*

AN APPEAL TO THE THINKING CLASSES IN AMERICA.

In this first year of our second century of national existence there are said to be three millions of unemployed persons in the United States.

Who can tell us why or how this appalling situation arose? Who can set forth in colors sufficiently vivid the degradation and demoralization it is bringing upon the sufferers and upon our country? We are dealing with wide-spread effects; let us search into their causes. Are these the ripened fruits of our boasted civilization? Or is this crisis an ordeal through which every nation must pass? Now, if ever, is the time for our legislatures, our political economists, and our Social Science reformers to exert themselves for the benefit of a bankrupt people.

As I am a woman, and therefore can not be expected to understand so profound a mystery as Political economy, I do not pretend to have any solution of these questions ready. But I have asked myself, with an earnestness springing from intense feeling, Is there no remedy? Can any thing be done for these idle millions?

I believe that a few clear heads, a few strong wills, and a little money judiciously expended, can control the world. If *I* can not answer the question, I can at least state it and summon the wise and the good to answer it, and in their replies I shall recognize the *vox populi vox Dei*, the crystallization of that universal reason, which is the voice of God speaking to the understanding.

I appeal to governors, to legislators, to journalists, clergymen, physicians, lawyers, teachers, workers in whatever field, and thinkers with whatever title, to give their minds to the solution of the great problem of the cause and cure of national misery. Think of it, study it, observe the facts, and communicate your conclusions to the most convenient

organ of publicity. Discuss it in the press, in legislative halls, in the sessions of societies, upon the lecture platform, in the pulpit, and in the private gatherings of friends.

Will not the periodicals which receive this appeal second my proposal, and aid it by making known its practical contents, to the end that the best talent of the country may be stimulated to the study of this great issue? I desire that every aspect of the subject may be thoroughly discussed in the columns of the American press. To that end I offer three premiums, one of one hundred dollars in gold, one of seventy-five dollars, and one of fifty dollars, for the best newspaper articles of about 2,000 words upon some feature of the "Labor Question," considered in its widest scope. These articles are to be signed by some *nom de plume*, and sent to the office of the *Library Table* before the 1st of October next, and the awards shall be made by a committee to be appointed by the "American Social Science Association" at its meeting at Saratoga in July. I reserve the right of accepting at *twenty dollars* any of the essays which may not receive the premiums. ELIZABETH THOMPSON.

WE do not propose to compete for these prizes; but we will here mention for the consideration of those who may undertake the task, two fundamental principles which, in our opinion, must enter into any plan for *taking care of every body*.

1. We must assume that propagation or the power that determines the number and quality of children born, is not an affair of private interest to be left to the discretion of Tom, Dick and Harry; but is THE matter in which above all others the public interest is involved: consequently that the ruling power in human combinations—that which legitimately represents society or the public interest—has an absolute right to control the intercourse of the sexes and determine how many children shall be born and who shall be their parents.

2. When we have thus given the ruling power the means of controlling the number and quality of the population, it can then justly be held responsible for taking care of all that are born.

Observe that we are not assuming the desirability of a state of things in which the ruling powers shall take care of every body or in which every body shall be taken care of. All we affirm is that if that state is desirable, these are the indispensable conditions. Whoever is to provide maintenance, must have control of expenses, that is, control of the numbers and character of those who are to be provided for.

NOT FOR MONEY ALONE.

ONE of the most praiseworthy features of the Co-operative movement in England is the earnest way in which the leaders push for the better education of all the members. It has been demonstrated that the Co-operators have in their organization a tremendous power for making money, and there has been, and is, a strong tendency among them to make this their sole aim in combining their efforts. But their leading men steadily urge upon them higher conceptions of life and culture. The result is that the Societies, one after another, are providing libraries and reading-rooms for the use of the members. We judge from reports in the *Co-operative News*, their organ, that free lectures, musical performances and other social entertainments are likely to become popular among the Societies. A correspondent of that paper writing from Mirfield, says: "The flourishing Co-operative society of this town made a first experiment in giving to its members an intellectual entertainment on Thursday evening, the 7th inst., when Mr. Holmes, of Methley, delivered a lecture entitled 'A ride through Judea.' * * * The large room of the store was full, and the audience, which was composed of both sexes, was entertained and instructed." The same paper reports the opening of handsome new reading-and conversation-rooms in connection with the Co-operative store at Bolton. The reading-room is 38 ft. by 33 ft., 17 feet high. The conversation-room is 23 ft. by 19 ft. At the formal opening of these rooms Mr. George Cunliffe, the architect, made some very appropriate remarks bearing on the educational matter, from which we quote a paragraph:

"It was all very well to build shops, and very pleasant to carry on their own trade in them, but there was something else wanted beside that in connection with such a society. Now, he thought, they were only doing their duty, and the work they had been engaged in was incomplete if they left undone the work of providing better accommodation for their literary and educational department; and he thought the investment they had made in the rooms wherein their educational work would be carried on was quite as good as their investments in either the Wholesale Co-operative Society or the Rochdale Corn Mill. They had it on the authority of a lady who spent a long life in literary pursuits, that she ever found in intellectual occupation the greatest comfort and the greatest relief against pain and distress, and that lady suffered a great deal throughout her life, so they might take her words as true. The greatest source of comfort a working man could have was to devote some of his leisure time and money to the study of literature and the cultivation of his mind. He believed there was nothing which would pay better in the long run. They had all troubles in the world, both at home and at work, but if they could turn away their minds to the study of some subject which took their thoughts entirely away, they lost themselves in the interest of something else. A necessity lay upon us all to do something more than buy and sell and get gain. It was all very well to do that, but if a man stopped there he left undone the very highest work that ought to occupy his time. They had done very good work in providing those educational facilities, and he wished the ladies had some similar advantages, for he often thought that the females were not fairly dealt with in this country. But he felt certain, however, that the female members of that society would rejoice that the male members had such increased opportunities for carrying on their mental culture, which made them better husbands, better fathers and better brothers. The education of the mind always paid well, because it tended to the improvement of the individual."

ONEIDA MATTERS.

FOR our unitary music we have cultivated the Sankey Songs more than any thing else the last year. This confession may be disparaging to the musical ambition of the Community, which has been known to be somewhat pretentious in former days. But as love in its highest blessedness can dwell in a cottage, so music in its divinest effect can take a very humble vehicle. These songs are as simple and iterative as the carol of a bird or the purl of a meadow brook, but they touch the heart, and have served in our evening meetings, like the still more senseless music of Spiritual seances, to dispose the frame for other exercises. They have put us also in unison with the key-note of the musical public; for have not these songs been in the mouth of every body? have they not enchanted the land? or to resume our simile have they not been the favorite of the art for the time as an unsophisticated village lass has sometimes stolen the heart of a prince?

The only stage music of our own has been an occasional violin and piano duet of more or less brilliance.

But the "nations of the earth" continue to bring their glory into our gates. We have had several exceedingly enjoyable entertainments this month, as gifts from outside. A city organist of rare talent and culture rendered Mozart and Beethoven and Sebastian Bach to us on two evenings in a fashion the family had never heard before. The artist was taught in London by the son of Charles Wesley, and his style of playing was in pleasing contrast with the modern school. There was no attempt at display by brilliant execution, but the simplicity, purity and faithfulness of his method of interpretation produced an effect far more satisfactory than the showy performances of the present day. In addition to his musical accomplishment, he was a ready speaker, and on being drawn out a little gave us two interesting discourses: the first an analysis and comparison of musical composers, from the "immortal five" as he called them—Handel, Haydn, Bach, Mozart and Beethoven—to the inexplicable Wagner; the second, a pathetic description of Mrs. Girling's life and character.

Another occasion was the singing of a Swedish band, four ladies. They sang, in their own language and without instruments, the songs of Swedish composers, with the exception of one of Foster's ballads which they rendered very intelligibly with their pleasing foreign accent. They harmonized well, and the depth, smoothness and fullness of the contralto voice was an anomaly in this country.

This band was accompanied by another Swedish lady, who spoke good English and gave us an exquisite speech of a few minutes, a rhapsody on music, which was cheered as vociferously as the songs.

A Community is the place of all others for the Free Masonry of music. There are had the enjoyments of music without any mercenary alloy. The musicians are happy in the happiness they confer, while the resources of the institution (item Turkish Bath) give an opportunity for reciprocal benefits.

THE migration of the Wallingford Community has transpired. Over forty of that family have come to Oneida this week. We have received them in parties of seven a day, and as room had been made for them here with exact calculation (by enlargement in one place and condensation in another), and as there was no strangeness because every one of them had lived here before and almost every one had special family friends here, fathers or mothers, brothers or sisters or children, the junction has been as smooth as the confluence of two rivers, and only for a sense of new strength and fullness is the addition perceivable. About twenty persons are left behind, enough to keep W. C. till "something turns up." The O. C. has had branches from the first year of its existence—at one time three; and it has had several of these concentrations before, which have always been the prelude of new momentum and development. R.

A CONTRAST.

THE INCONVENIENT DEPENDENCE OF PRIVATE FAMILISM
vs.
THE ORDERLY INDEPENDENCE OF COMMUNISM.

Part I.

IN a certain primary school we know of there is a dissected map of the United States which the little ones delight to put together, and which, when put together, they still more delight to "whop-over" and view the picture pasted on the other side. This is a gaily colored lithograph. It protrays the untidiest of untidy rooms, a confusion of baskets of apples, bunches of onions, old clothes and shoes, shaving-cups and razors, balls of yarn and spools of thread, candle-sticks and tallow-dips, broken chairs and sidling brooms. In the center of all this, sits a stalwart man, in tumbled hair, shirt-sleeves, and holey stockings, a marvelously ragged coat across his knees. Its owner is trying to thread a needle to mend it with. And there he sits, one eye shut, head on one side, clumsily grasping his needle by its shank, patiently but unsuccessfully trying to insinuate the thread into its eye. The scroll beneath the picture reads,

"*The Onconvanience of Single Life.*"

We have laughed over this picture more than once as heartily as the children whose little fingers pieced it together for our amusement. As we laughed, we sometimes wished that artists might be inspired to outline as effective pictures of the miseries and inconveniences of small households; for these can be contrasted as funnily with the delights and conveniences of Communistic homesteads, as a bachelor's deprivations with the blessings of the ordinary home.

Indeed, this matter might be stated like an arithmetical example under the "rule of three," thus: As the "miseries of a bachelor," the "inconveniences of single life," are to the joys of a happy home—husband, wife and children—so are the miseries and inconveniences of the single home to the delights, variety and luxuries of the enlarged, the Community home. There you have it! And "figures," you know, "never lie!"

Pen-pictures derisively pathetic, of the miseries and inconveniences of house-keeping, repairing and cleaning, on the small scale, are already favorite productions of the "funny men," such as Mark Twain, Josh Billings, Jenkins, "The Danbury News Man" and others. What they make so laughable is very exasperating in reality. We have seen their burdens and perplexities sour the disposition of the naturally sweet and amiable. The serio-comic delineations of such writers are perhaps a good deal exaggerated, but yet founded on fact. We remember a year or two ago of reading a story in the *Christian Union*, portraying very truthfully the troubles that the paterfamiliases of selfish society have to encounter. We shall give it here, greatly condensed and partly dramatized for our columns:

ON HAVING ONE'S HOME REFITTED.*
BY E. W. OLNEY.

Persons Represented.

DR. CHARLES, *physician and surgeon in city practice.*
JENNY, *Wife to Dr. Charles.*
Kalsominers, painters, paper-hangers and baby.

SCENE I.—*Dining-room* in Dr. Charles's *house.* Charles and Jenny *at breakfast.*

Jenny.—Dear, I wish you could see Clara's parlors. They are perfectly sweet. The paper is gray, with a crimson dado and a brilliant frieze of fruit and flowers.

Charles.—What is a *dado* Jenny?

Jen.—(*With an air as of consummate knowledge of the decorative art*). Oh, a width of solid colored paper running around the wall above the base-board. It gives a room *such* an air. Just staying at Clara's a week so accustomed me to them that our house looks bare and unfinished without.

Ch.—I dare say you will become used to our bareness and hideousness, Jenny.

Jen.—(*Coaxingly*). But Charles, I was thinking that now spring is coming we might as well be thinking about what is essential for our own house. This dining-room ought to be repapered; it is quite old-fashioned.

*Christian Union, June 9, 1875, p. 426.

Now, I should say that if we had the walls a dull buff, or a pale salmon with a ruby-colored dado of velvet paper, and the cornice a pattern of sliced fruits and dark green leaves it would be handsome, and—

Ch.—(*Dropping his morning paper and interrupting impatiently*), Now Jenny, don't indulge in such hopes. All this might look beautiful, but—I can not afford it.

Jen.—(*Persistently*). Nonsense, Charles. Paper is quite inexpensive. Ten dollars would buy all we needed here.

Ch.—(*Obstinately*). Ten times ten dollars would not begin to settle the bills, and five hundred dollars would ill repay us for the vexation and trouble and physical ills. Paper costs little, paint costs little, whitewash is cheaper than dirt; but nevertheless to get them on your walls properly, requires a small fortune. The moment your house is to be freshened up there seems to be a combination on the part of dealers, painters, and paperers against you. Their hand is in your pocket and they are determined before you get away from them to allow every tradesman to get a grab. Two years ago we had enough of that sort of thing.

(*Jenny is silenced, and wears an injured air, and Charles goes to his office feeling cross over the recollections she has aroused*).

Scene II. Dr. Charles's office.

Charles, (*Soliloquizing*). Perhaps it is because women like little domestic earthquakes to vary their comparatively monotonous lives, that they seem so soon to forget ills, the memory of which compels a man to shudder all his life. Mercy! What an experience we had two years ago! Let me see; I had then been married almost three years, and when my pretty little wife suggested to me that our house wasn't so nicely furnished as our neighbors, I readily undertook the discussing and ordering of improvements. Well do I remember how jauntily I stepped down to Messrs. Brown & Lyme one April morning and engaged two calciminers who solemnly promised to come early on the 19th. Then I went to Lake & White and engaged their men to paint on the 21st, and to put up the paper as soon as the paint was dry.

The next day I went with Jenny to select paper for parlors, halls and best bedroom. For the last, I remember a chintz pattern of birds and flowers. We were in such good spirits over our plans and the idea of having a pretty house, that we wrote and invited our wealthy friends, the Shaws, to visit us on the 6th of May, on their way to their house in Newport. I remember well too, how early Monday morning, the 19th, we were ready for the kalsominers. Indeed, the house had been already upset for four days. The parlors were stripped (except of piano, center-tables, book-cases and grates); the stair-carpets up; every spot in the habitable rooms was crowded with furniture; there was not a place to take comfort in. So we remained all day Monday, no whiteners making their appearance. So all day Tuesday; in misery and expectation. Wednesday morning the painters came, but I had to send them away. Went to Brown & Lyme's, and they said their men *were booked to come the* 28*th!* Painters gruff because I did not take them when they came, and would make us no promises for the future.

Then a whole week of waiting, Jenny in despair, I in wrath. Kalsominers finally came, hurried their work through and left. (It was miserably done).

Another week of waiting, while a settled gloom pervaded the house. Then appeared the painters with their pots and brushes. They made a vile mess and smell that at once made both Jenny and the baby frightfully ill, so that I sent them to my mother's fifty miles away, to remain until the odor of turpentine was out of the house. The painters only staid a day, then were gone four. I was now nerved for the worst, and accepted life as a battle. I was deprived of all home comforts—one servant preparing my meals as she could. I wrote twice, putting off the visit of the Shaws—and they took offense, and never came, nor have they continued the acquaintance since.

Finally the painters were done. Then came the paper-hangers, who did their work up quickly during my office hours. When I came home in the evening I took a hand-lamp to inspect the results of their labors. The hall looked very well, but they had put the wrong bordering to the paper. In the parlors the paper was mismatched. In the best bedroom the chintz figures had been put up-side down, and the birds lay on their backs, kicking dolefully.

I had to buy new paper and have it hung; and it was two weeks longer of topsy-turvy life before Jenny and the baby returned. She discovered more disasters. As she went up the steps, she called my attention to oil spots on the brown stone. The wear of years finds them fresher than ever. As she entered the hall, she gave me a glance of utter despair. "The oil-cloth is ruined," said she. So it was, stamped to pieces.

I feebly hoped that the parlors were right. But no! Uncovering the piano, she found horrid marks of hob-nailed boots.

The mantles and center-tables had been used as receptacles for paint-pots, and were mystically covered with ineradicable circles and half-spheres of different sizes. In the best bed-room up-stairs sour paste had been used, and the result was that no one could sleep there until cold weather came. The grates, splashed with paint and lime, had to be sent to the ironmongers. The book-case to be repolished and revarnished at an expense ten times the original cost.

The marbles were repolished, but never looked well enough to be seen without a cover.

The bell handles had mostly been broken, as well as the wires. Two days were spent in putting them inorder.

The balustrade was scratched and spattered until its beauty was gone forever; and most of the gas-fixtures were in some way injured. In short, during the next six months we had men of every trade repairing the mischief that had been done.

When the bills came in both Jenny and I looked at each other in stony despair. Our excursion to Mount Desert was given up for that year. I could not pay the interest of the mortgage on my house, and I wore my old overcoat all the next winter. To this day the very names above the door of the calciminers, painters, or paper-hangers cause me a shudder.

[*Enter a patient, recalling Dr. Charles to business*].

This is a simply told story. It does not exaggerate its theme. It only gives one a little glimpse at the trials and vexations of the small householder. Besides the calciminers, the painters, and the paper-hangers which were the special plague of our young M. D. and wife, there is a vast and eager crowd of grasping middle-men upon whom the householder is dependent. In this competive whirlpool *pater familias* and his wife are often but as shorn sheep.

(*Part II next week*).

BOOK REVIEW.

Responsibility in Parentage, or the Influences of Heredity. A sermon preached in the DeKalb Avenue Methodist Episcopal Church, Brooklyn, N. Y., by the Rev. S. H. Platt, A.M. Science Tract, No. 2. S. R. Wells & Co., New York, 1877.

A pamphlet on the subject of Heredity naturally arrests the attention of all who are interested in the scientific improvement of the human race. We are disappointed in reading the tract whose title we give above, to find that it is taken up with sermonizing on the importance of the hereditary principle. It tells parents that they are responsible for the character of their children, and makes it plain that the spiritual, moral, intellectual and physical well-being of coming generations is dependent on the care and wisdom exercised by the present age in the matter of procreation. Abundant argument and illustration are furnished to convince the reader that the evils, to which society is subject, are very great from the reproduction of the pauper, criminal, diseased and insane classes. It also appears very plain that something ought to be done to check the propagative tendency of those who from any cause are unfit to reproduce; but with regard to the all-important point how checks shall be applied in one direction and encouragement afforded in the proper and desirable direction, the preacher is mute. The evil is pictured in detail. Facts and statistics from Galton, Darwin, Ribot and others are furnished in abundance to show that while the human race suffers terribly from the haphazard system of reproduction which now obtains in society, if a true and scientific course were pursued, in a few generations, through the benign influence of the laws of heredity the dangerous classes could be well-nigh eliminated, and the virtuous classes could be raised in the scale of excellence to a level of worth of which we can at present form little conception, or to a plane where the lowest then will be equal to the highest now. But how this interesting and beneficent change is to be accomplished, what are the first steps in the direction of realizing these high ideals, we fail to learn from the tract. The treatment of this branch of the subject is meager to a painful degree. The few lines which are devoted to answering the question, how a change is to be wrought, are as unsatisfactory to the reader as they must have appeared vague and impracticable to the writer. It is vain to tell men who are earnestly desirous of seeing a better state of things, that "by a wise choice they can work variations that may be improvements to an indefinite extent." Not one whisper of a reörganization of society, not one word of governmental encouragement to scientific propagation, not a word in favor of enlarged homes, not a word of the moral support which the virtuous and good of every land should extend to men who are sincerely and conscientiously undertaking the improvement of the race by the practical means which for centuries have been successfully applied to the improvement of the lower animals. The tract is like many sermons, a picture of sin without a hint that there is a Savior, a full showing of evil with no ray of hope for a better time coming. Though the preachers do not dare to say it, the fact remains that in Communism with its reality of enlarged and perfected homes, and its improved social arrangements, lies the answer to many of the questions which now perplex the students of heredity.

Indirect War Losses.—During the Crimean campaign of one year and a-half 341,000 men were buried in the district of Taurida, which includes the Crimea. The Russians lost 170,000 soldiers; the English, French, and Turks 156,000; and there were 15,000 Tartar victims. Of this total 324,000 were interred in the Crimea, including 210,000 in the neighborhood of Sebastopol. Those killed in battle were but 30,000, and allowing an equal number for the losses from wounds 281,000 must have succumbed from disease. The deaths of sick persons sent away from the seat of war were about 60,000 more, which makes the number of dead from the Crimean campaign alone over 410,000. It will be seen from the above calculation that out of some 401,000 soldiers who succumbed during the Crimean campaign 30,000 only were actually killed in battle, some 300,000 dying from disease. How many of these deaths were entirely preventable had a more judicious and liberal use been made of medical assistance it were vain to speculate; but of this there can be no doubt, that a well-found medical staff, although apparently a costly item, is in the long run, by far the most economical investment a nation undertaking a campaign can make. The loss of one or two hundred thousand trained soldiers from sickness is a very serious consideration, and one a nation proud of its reputation for science might well be ashamed of.—*Lancet.*

Injurious Effects of High-heeled Shoes.—The remarks of Dr. Onimus, of Paris, upon the injurious effects on women, of wearing shoes with high heels, are timely, and deserve to be seriously considered. As the fashion goes, the heel of the boots is not only high, but narrow and inclined forward, so that the distance between the heel and the point of the foot is lessened, and the foot appears to be smaller than it really is. The effect of this is to remove the weight of the body from its natural support, the prominence of the *os calcis*, and project it forward on the plantar arch. Hence often acute pain in the sole of the foot, and serious injuries to the anterior joints. The toes, instead of the heel, first touch the ground, becoming permanently flexed and pressed together; partly in consequence of the narrowness of the front part of the boot, partly in consequence of the over-action of the flexors of the toes. Other muscles are also involved; indeed, all those which are concerned in maintaining the erect attitude of the body. In nervous temperaments hysterical symptoms have been produced by the pain and irritation. Grave constitutional troubles are not infrequently the result of persistence in this ridiculous fashion.
—*Pop. Sci. Mo. Supplement.*

Old Peter Cartwright, the famous Methodist preacher and revivalist, tells the following story in his autobiography: "There was in the congregation a very wicked Dutchman and his wife, both of whom were profoundly ignorant of the Scriptures, and the plan of salvation. His wife was a notorious scold, and kept her husband almost always in a perfect fret, so that he led a most miserable and uncomfortable life. It pleased God that day to cause the preaching of Mr. Lee to reach their guilty souls, and they then and there resolved from that time forward to take up the cross and bear it, be it what it might. On his way to another appointment the same evening the minister overtook this same Dutchman who was a small man, carrying his wife, a large and fat woman, on his back, and in response to inquiries the Dutchman said, 'Be sure you did tell us in your sermon dat we must take up de cross and follow de Savior, or dat we could not be saved or go to heaven, and I does desire to go to heaven as much as any pody; and dish wife is so pad, she scold and scold all de time, and dish voman is de greatest cross I have in de whole world, and I does take her up and pare her, for I must save my soul.'"

In the "Memoirs of St. Simon" is to be found the following regarding the way the women of Paris dressed their heads in the year 1713: "At the commencement of the new year the Duke and Duchess of Shrewsbury arrived from London. The Duchess declared the women's head-dresses ridiculous, as indeed they were. They were edifices of brass

wire, ribbons, hair, and all sorts of tawdry rubbish, more than two feet high, making women's heads seem in the middle of their bodies. If they moved ever so lightly the edifice trembled and the inconvenience was extreme. The King, Louis XIV., could not endure them, but master as he was of every thing, was unable to banish them. They lasted ten years and more, despite all he could do and say."
—*Graphic.*

A log which Lumberman Carrico, near Albina, Oregon, had launched from the top of a bluff into a shute, made to shoot logs into the river below, leaped the barrier, plunged down the bluff's side, and struck Carrico's house at the foot. His wife was sitting in her room, and his baby was in the cradle. The log crashed through the side of the house and knocked the cradle into splinters, throwing the baby across the room. The frightened lumberman found wife and child unhurt.—*Sun.*

Not long ago an aged lady of Fontainebleau died, leaving large property, and, among other bequests, a huge oaken trunk, left to a local physician who had long attended her, the opening of which excited great expectations. But the contents did not prove to be particularly valuable. They were the drugs and doses which he had supplied to her for years past.

The war in the East has doubled the price of canary bird seeds. Asiatic Turkey supplies large quantities of this bird provender, but since that territory has became the theater of the war the supply has been cut off. The import of the seeds amounts to about four hundred tons per annum. The little warblers will have to change their diet until the Eastern question is settled.

The *National Reformer*, published in London, and edited by Charles Bradlaugh, England's greatest free-thought agitator, says:

"Those of our readers who favor Socialism, or who desire to read its various phases ably stated, should get the AMERICAN SOCIALIST, which is a very neatly and, indeed, handsomely printed weekly review."

One of the school board asked a small pupil of what the surface of the earth consists, and was promptly answered, "Land and water." He varied the question slightly, that the fact might be impressed on the boy's mind, and asked, "What then do land and water make?" to which came the immediate response, "Mud."

Mr. Spurgeon has not an abiding faith in reporters. In response to an admirer, inquiring as to the accuracy of certain reports of his sermons, he said that he usually refrained from reading his sermons as handled by the press for fear of giving vent to too much vexation of spirit.

Harper's Weekly says: "Charles Nordhoff's exceedingly interesting work, 'The Communistic Societies of the United States,' has been translated into Russian, and will soon be published at St. Petersburg."

A Western editor received a letter from a subscriber asking him to publish a cure for apple-tree worms. He replied that he could not suggest a cure until he knew what ailed the worms.

JACULA PRUDENTUM.

[Selected from George Herbert's collection.]

Sit in your place and none can make you rise.
Men speak of the Fair as things went with them there.
He that stumbles and falls not, mends his pace.
When a friend asks there is no to-morrow.
I gave the mouse a hole and she has become my heir.
Three helping one another bear the burden of six.
Hell is full of good meanings and wishings.
God complains not but doth what is fitting.
Alms never make poor.
Diseases of the eye are to be cured with the elbow.
Send a wise man on an errand and say nothing unto him.
Sometimes the best gain is to lose.
The fox knows much, but more he that catches him.
When you are an anvil hold you still;
When you are an hammer strike your fill.
Who spits against heaven it falls in his face.
He that will be served must be patient.
He that hath a mouth of his own must not say to another, Blow!
Pardon and pleasantness are great revengers of slanders.
The comforter's head never aches.
To a crazy ship all winds are contrary.
He is rich that wants nothing.
Good finds good.
Little wealth little care.
Bear with evil and expect good.
Praise the sea but keep on land.
The offender never pardons.
A gift much expected is paid not given.
He that hath love in his heart hath spurs in his sides.
The shortest answer is doing.
He that would have what he hath not should do what he doth not.

ITEMS OF NEWS.

HOME.

Too many men in the New Orleans Custom House.

The new four per cent. bonds are to be paid in gold.

The Democrats and Republicans can start even now.

If you keeps tavern, you takes my money and you takes my manners.

Brown University is about to occupy a new fire-proof library building.

Eleven Molly Maguires hanged in Pennsylvania on Thursday the 21st inst.

The Jew needed a little criticism, but Judge Hilton wasn't the man to give it.

I wouldn't try to keep tavern if I didn't love folks and had to Jews my customers.

The Government pays $650 apiece for those heads of distinguished men which it uses on bank notes, etc.

James Russell Lowell will be our Minister to Spain. He will keep his Harvard Professorship in the meantime.

Give your dog a wife and he won't go mad and bite you. The doctors have established that proposition by experiment.

Attorney-General Fairchild has concluded to hold on to Tweed and send back his confession. Tweed's lawyer is mad.

If we could only have law and morals to sleep together we think we could get some legislation that would suit the country. Too much lawyer now.

"You keep off our borders, if you don't want us to annex you:" That is what the Government will be saying to the folks of the Northern Mexico, by and by.

About fifty Harvard Seniors got plucked this last examination. This is four times as many as last year. It is right: Keep up the dignity of your institutions.

The receipt of grain at New Orleans from April 15 to June 2 was 1,542,908 bushels against 821,520 bushels last year. So much for opening the mouth of the Mississippi.

Every question becomes a question of finance sooner or later. And that is what the Jew, Seligman, had to tell Mr. Hilton. The Judge thought hotel-keeping was a matter of taste.

North Haven is a little town just above New Haven and celebrated for its hard red brick, its stout ox-carts, and for being the birth-place of Mr. Edwards Pierrepont, our Minister to England.

The American Social Science Association will have its next general meeting at Saratoga, September 4, 1877. The essays announced for the occasion are both numerous and interesting in theme.

Minnesota has joined the repudiators. The Legislature of that State left the question of paying the public debt to the vote of the people, and the people decided almost unanimously that they wouldn't pay it.

It is not generally known that Prof. Felix Adler has been excluded from Cornell University by the opposition to him from members of the Christian church. His radicalism is too rank for Jew or Gentile. Draw it mild, Felix, and you will be *Felicior*.

The Idaho Indians are making trouble. There are 1,500 or 2,000 of them in arms on what is called Cama's Prairie, sixty miles from Lewiston. Gen. O. O. Howard is in command and has only about 800 men. In a late engagement the soldiers and whites had the worst of it.

Gov. Robinson has signed the bill making it a misdemeanor to deface our natural scenery by putting advertisements upon any rock or stone not in a building. The penalty for each and every such offense is $250. This is right. Let Old Time paint your rocks. If any other man tries it, sue him on the spot.

President McCosh wants to make an end of hazing at Princeton, and to accomplish this he has had to suspend all of his freshmen and send them out of town. He is a stout opponent of Darwin's ideas on the origin of species, but that don't prevent him from working like a beaver to make a new species of college student. We wish him all manner of success in his work of creation.

Frederick Douglass has been to St. Michaels, Maryland, to see his old master, Captain Thomas Auld—had'nt seen him in forty-one years. Mr. Douglass apologized for some things in his book, and Mr. Auld said he always knew that Fred. was too smart to keep. Then the great fugitive told the black folks that they were not quite up to the white people yet. They must stop chattering and work and wait.

The Post-Master-General has electrified the country by writing a letter or two. In one of them he tells a post-office agent to stick to business and give up the idea the post-office has any thing to do with the formation of an Administration party. In another he says to some discharged post-office clerks, "The post-office is not a political institution. If it be true, as you state, that the present incumbent (at Pittsburgh) opposes the policy of the administration," he is doing no more "than he has a right to do, and it is no cause of removal, unless he, in his zeal, sinks the post-master in the politician."

President Hayes has addressed a circular to all the prominent office-holders, saying that "no officers shall be required or permitted to take part in the management of political organizations, canvasses, conventions or political campaigns. No officers or subordinates shall be assessed for political purposes." This rule is applicable to every department of the civil service. And every officer of the general government will be expected to conform his conduct to its requirements. Men in office can vote and talk and write on public questions, provided their discussions do not interfere with the discharge of their official duties. This order will pretty much demoralize our various Republican State Committees, and call for new party officers.

The Jews have been greatly excited by Judge Hilton giving notice to Mr. Seligman, a prominent New York banker and Hebrew that the Grand Union Hotel at Saratoga would be closed to him and to the people of his nation generally. The ground of this invidious distinction is that last year the Jewish patrons of that house made themselves so unattractive by their manners, numbers and following as to seriously interfere with the comfort of the other guests and injure the good name of the establishment. The Jews have retorted by threatening to withdraw their patronage from A. T. Stewart & Co. of which Mr. Hilton is the representative. Their spirit of national unity would easily enable them to do this. The press has reprehended the course of Judge Hilton as being in every way unwise, while at the same time it has put forward with great modesty the idea that the Jews in their years of persecution have contracted some offensive traits of character which they might put aside to advantage.

A reformed inebriate writing to the *Graphic* from Cincinnati says, "Mine was a hard struggle in curing the craving for a stimulant. It was a struggle of years. I had no outside help. I had to find out step by step certain ways and means for diminishing this appetite. I fell a great many times in this search. * * * * Well I found out by degrees that this craving for stimulant was but another name for exhaustion. I found that when healthy stimulants of any sort were denied me, that unhealthy stimulants were most apt to take their place. I traced back much of this weakness to an endeavor to subsist on food that gave no strength. I found it expedient, for instance, to cease breakfasting solely on ham, salt mackerel and codfish ball. I found it profitable to buy the freshest eggs and the best cuts of meat, for they put strength in my body, and the more strength the less craving for drink. Then I discovered that fasts were very dangerous."

FOREIGN.

Greece is getting ready for war.

The Egyptian contingent has reached Varna at last.

Two Russian frigates are reported off Cape Matapan.

The Czar thinks nine per cent. is too much for a loan.

If we stop to work in the pease-fields what will become of our war items?

MacMahon has two organizations to fall back on—the Church and the Army.

It is estimated that the great fire in St. Johns, New Brunswick, destroyed $12,000,000.

And now the Englishman will chew his beef with a hard and eager bite, and get ready to fight.

The British Ministry are going to ask for more money—need it to answer the Eastern question.

I want to go across your farm but I must keep you and Austria quiet. That is what the Czar said to Servia.

M. Jules Simon has spoken in the French Parliament and called the new Ministry an "ambiguous Government."

The Grand Duke Alexis has arrived at Ploiesti, the Russian headquarters. Now the war begins to seem real; we used to know Alexis.

The Montenegrins have had two more desperate fights with the Turks and beaten them roundly. The question is how long they can go on winning victories such as those.

The European navies are in a state of great torpedoity. They fairly shake in their iron skins, they are so afraid of submarine batteries. The study is how to protect themselves against torpedoes.

The Belgians will celebrate the three hundredth birthday of Peter Paul Rubens, at Antwerp, on the 19th of August. An Art Congress will take the occasion to discuss the rights and limits of artistic and literary property.

Although 11,345 clergymen of the Established Church signed a protest against the Earl of Harrowby's motion allowing ministers of all denominations to hold burial services in church-yards, the House of Lords supported that liberal proposal by a vote of 127 to 111. The Ministry have withdrawn their Burials bill in disgust.

The Mohammedans have three chests at Mecca into which the pilgrims drop their coin as children do their pennies into a savings-box. One of these was opened in 1828 to help the Turks, and another in 1854. The third has not been opened since 1514. It is estimated that the contents of these offertory chests will exceed $120,000,000.

The jury in the case of Charles Bradlaugh and Annie Besant brought in the following verdict: "We are of the opinion that the book is calculated to deprave public morals, but we entirely exonerate the defendants from a corrupt motive in publishing it." Thereupon Lord Chief-Justice Cockburn directed the jury to find a verdict against the defendants. The sentence was postponed one week.

There has been a battle at last in Armenia, in which some 18,000 or 20,000 men were engaged in the open field. Mukhtar Pasha had ordered his right to crowd back the Russians left which is at Toprak Kaleh. They attempted this on the 15th, and on the 16th the two armies fought at a place called Zeidekan ten or twelve miles south-west of Toprak Kaleh. The Turks were out-numbered and falling short of ammunition they suffered a defeat ending in a rout, and had to fall back through the passes to Delibaba. We do not hear any thing more about fighting at Kars. Mukhtar Pasha has found it expedient to fall back from Zewin and take a position at Koprikoi somewhat nearer Erzeroum. The indications are that the Russian left at Toprak Kaleh is likely to turn his lines and give him trouble. A battle in that quarter may be expected. The Turks report that Mukhtar Pasha has been engaged since Thursday with the Russians at Tatkhodja between Khorasan and Delibaba.

The Russians have crossed the Danube at last into the Dobrudscha and taken Matchin after a sharp skirmish or two. They are said to have 60,000 men on that side of the river. The first crossing was made by the Cossacks at Galatz. They were carried across in barges towed by steamers. The next crossing was made at Ibrail about eighteen miles above Galatz and in the same manner. In two hours from their first crossing the Russians began to make their pontoon bridges both at Ibrail and at Galatz. The artillery and infantry were ready to pass over as soon as the last plank was laid. The principal crossing of troops was at Ibrail. The Russians had first ascertained that the Turks at Matchin were in no condition to oppose a passage. The whole thing seems to have been conceived and executed in a very neat and expeditious manner. This is a flank movement on Silistria and Varna—two cities of the Turkish quadrilateral. The intention of the Russians doubtless is to harass the Turks on that flank while they make a crossing much further to the west and begin their most lively operations and march for Constantinople. The crossing of the Danube and the capture of Matchin were effected in less than two days.

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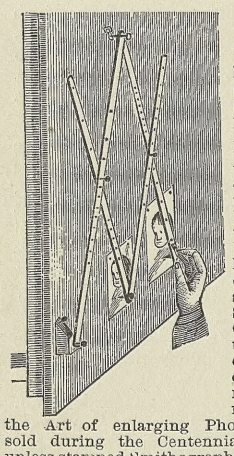

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